Box
206
#4

I am pleased to have had a hand in locating
Coat the Intruder - the New York collector
who offered a pretty penny for this Guilford
Silver.

The Symbolism
of
The Ancient Communion Silver

First Congregational Church
of
Guilford, Connecticut

A Sermon by the Minister

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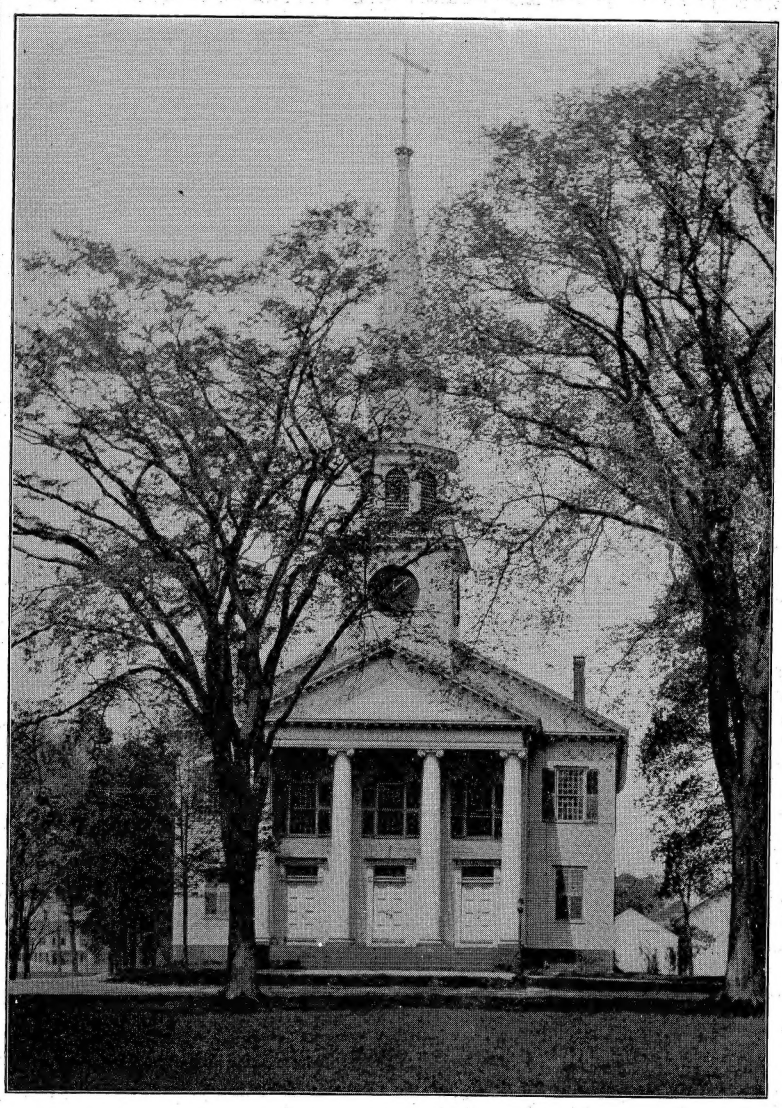
of
The Ancient Communion Silver

A SERMON
PREACHED IN
THE FIRST CONGREGATIONAL CHURCH
IN GUILFORD
FEBRUARY 25, 1917

BY THE MINISTER
FREDERIC E. SNOW



First Congregational Church
GUILFORD, CONNECTICUT

The Symbolism of the Ancient Communion Silver

I Chronicles XXIX: 17-18 — "*As for me in the uprightness of mine heart I have willingly offered all these things: and now have I seen with joy thy people, which are present here to offer willingly unto Thee. O Lord God of Abraham, Isaac and of Israel, our fathers, keep this forever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto Thee.*"

The experience through which this church has recently passed in connection with the proposition made to buy its ancient communion set, is most interesting and suggestive. It awakened wide-spread interest, even beyond the limits of the town. It drew forth letters from former residents, expressing the hope that the silver might be retained. It was made the theme of editorials in at least two of the most prominent newspapers in the state. So that the agitation of the proposition seems to have marked an important epoch in the life of the church. It may well be that time shall prove that the event is of greater spiritual import than we may be inclined to think.

It has seemed to me as the days have gone on and the whole matter has been held in my thoughts, that we might very properly consider more formally this chapter in our church history — its significance and its lessons. The words of the text are singularly appropriate for this subject. In the first half of it David makes mention of the willing offerings of himself and his people for the temple of the Lord. And we are sure that this communion silver came into use in the life of the First Church as willing offerings on the part of the donors for the effective service of God's House. In the second part of the text David prays, "keep this forever in the imagination of the thoughts of the heart of Thy people, and prepare their heart unto Thee." And this exactly expresses our sentiments in preserving our ancient silver for the generations who shall succeed us in the life and work of this church. But if this is to be done we must also preserve here the spirit of idealism.

When Jesus was at supper in the house of Simon, and Mary, gaining access to the room, anointed the head of the Saviour with the priceless ointment, her act was one of pure idealism. She sacrificed what was of great value to express her love and devotion for her Lord. But when Henry Kingsnorth in 1668 devoted a portion of his estate to the purchase of a communion cup for the Lord's table, and later others did the same, they were, in a more limited sphere, helping to perpetuate the same ideal, and when the First Church, without a dissenting voice, voted to decline a substantial sum of money offered for its ancient silver and thus to preserve it for those who shall succeed us, that was done in the same spirit of loyalty to an ideal.

I have had considerable to say lately on the spirit of idealism, and it is not necessary that I should repeat it on this occasion. But I want to say that I am more and more convinced that our church has contributed to the spiritual life of our time a lesson of great value. For I am sure there never has been a time or a people who have needed more the exaltation of the spirit of idealism, than the American people in this age. For we are dominated so largely by commercial standards that our ideals are lowered and lost sight of. If we are to be loyal to the spirit of our forefathers, if we are to measure up, in any way, to their standards, if we are to have any influence of worth upon community life, if we are to give any force to brotherly fellowship, if we are to do any effective work in the kingdom of God, if we are to show forth anything of true patriotism,— then the spirit of idealism must be restored to its place of control. The world would not be in the appalling condition it is today if it were not for the fact that those who are responsible for this condition failed to keep Christian ideals before their minds; and we as a people would not be on the verge of participation in this frightful and unnecessary war if we had been true to the ideals of national honor and Christian service.

Having been aroused, unconsciously perhaps, to the exceeding value of idealism, we have preserved for future generations, as we hope, the precious symbols entrusted to us by those who thus expressed in enduring form their love for this church and their desire for the efficiency of her service.

1. To begin with, they are symbols of the continuity of the life of this church. The oldest cup, given as I have said in 1668, established a bond between that company of people who settled here in the wilderness and founded a church of God, and each following generation. As time went on the bond was strengthened by successive gifts from others. Generation after generation has, in the Providence of God, come to play its part in the community life of this ancient town and all have been fitted therefor by participation in the holy service for which Godly men and women devoted of their substance. Across the generations — from that early time even down to the present — stretches the tie which makes the life of the church one, and its visible sign is the ancient cup which through all the years has remained our priceless possession. "The old stone house"— by which name we still love to call The Henry Whitfield house — is a link between our age and that early time in which it was built. It is typical of the substantial character of that generation and of the staunch courage which brought those heroic souls all the weary leagues of travel to plant a community in the wilds of New England. But the Kingsnorth cup is a more intimate symbol because it is more closely connected with the personal life of those planters who, amid all the toils and privations which might have absorbed their time and attention, had other ideals also concerning the welfare and expansion of the church. And what was true of them is true of their successors, who in their time made similar gifts.

So these ancient pieces of silver are the visible symbols by which the life of our time is connected in the history of this church with the life of those early epochs. No doubt the Kingsnorth cup was used when the communion service was held in the little square church building which stood on the northwest corner of "The Green." That cup and the other pieces were without question used in the second church building which stood directly in front of the one in which we are now gathered, about one third of the distance down "The Green." From the baptismal bowl, presented in 1768, the children of the church have been baptized for 150 years, and it will continue to be used for a similar purpose so long as the church maintains its identity. These cups and bowl symbolize to us the continuity of the life of the church through all these generations. Spanning the long years by means of them we clasp hands with the men and women of the earliest, and each successive epoch, and feel that we are one with them.

2. We find here also a symbol of the continuity of the faith of the church. This is an even more striking thought than the continuity of life. For the continuity of the outward life is in a sense a physical fact. But the continuity of faith is a spiritual fact. And how wonderful a fact it is! The changes that have taken place in the life and experience of mankind since that first communion service in the upper room in Jerusalem would have been unbelievable to anticipation. And each succeeding epoch has been more marvelous that the last. The world was then unexplored and unconceivably vast. It abounded in mysterious regions invested with unnamed terrors. Its boundless deeps were impassable, its lofty mountains could not be scaled. Men were hemmed in to the localities where they were born and were ignorant of any who might live afar. Now the oceans have become familiar highways of travel and peoples on opposite sides of the globe are neighbors to each other. And this is but a symbol of the changes which have come over life in its every feature. What to us is commonplace would have been miracles to the ancients, or at best the black arts of witchcraft. But through it all faith has remained an unchangeable thing — not indeed in its forms but in its substance. For faith is not "of things we see," nor of things which change.

And what I have said is true in a lesser way of that faith which is symbolized in its continuity by the ancient pieces of our communion silver. How great must be the change which has come over this community since the time when the first one was donated. It would be difficult to present to the imagination a picture of life in that age. The very physical features of the town would be vastly different. While the social customs of the community would be so much at variance with ours that we should feel that we were contemplating a strange and almost primitive people. The discomfort of their lives would be emphasized in contrast with the conveniences of ours which would seem luxurious compared with them. We should think that austerity and narrowness marked their experience. We should consider that they were hampered and restricted in all the spontaneous outgoings of their nature. We should look upon their lives as full of hardship and privation. If we could look in upon their family life we should think it lacking in every element of comfort. If we could know the details of their public worship we should think it meagre and unattractive. If we could see their recreations we should think them any-

thing but joy inspiring. And this contrast would be repeated in greater or less degree in every intervening epoch.

Yet through all the changes the fundamentals of faith have remained the same. Creeds have changed. Methods of worship have changed. The activities of the church have changed. Customs have changed. But that faith which lies at the foundation of the spiritual life has not changed. And in such continuity of faith, expressed not in deeds but in life, lies the hope of the church.

> "Faith of our fathers, God's great power
> Shall soon all nations win for Thee:
> And through the truth that comes from God
> Mankind shall then be truly free.
>
> Faith of our fathers, we will love
> Both friend and foe in all our strife,
> And preach Thee too as love knows how,
> By kindly words and virtuous life."

3. In the same way we may find also the symbol of fellowship. There is a tie which binds together those who are of similar mind. It is indefinable, but it is not indefinite. You cannot put your finger upon it but you know it exists. You cannot analyze it but you can feel it. Without it the crowded street is as the desert. With it solitude itself is peopled with companionship. It is the joy of living. It is the soul of literature whereby you find a brother in a book. It is the bond which joins the quick and the dead. It sweetens every closest relation of life which otherwise would be torture. It defies the limits of space, yet exists also in closest intimacy. It holds between those who walk the common ways of life and between those also who have never looked upon each other's faces. And so fellowship is not restricted to personal contact. It reaches backward to those who lived and sacrificed for the things we love and it looks forward to the common hope of the life beyond. It retains what was good in the past and grasps the joy of reunion with those who have died in the faith and have entered into their reward.

There is something wonderfully inspiring in this thought of fellowship binding the generations of men and bringing us into community of feeling, and aspiration with all those who have striven for the best things and have given of the finest that was in them for the Kingdom of God. It gives us the

conviction that we are not simply a little company striving in a small way to uphold the institutions of the Gospel amid obstacles and difficulties that seem so many times to neutralize our efforts, but we are part of a great multitude who through the ages have carried the banner of the cross to victory; and that we are thus personally allied with all those who through the ages served "the Captain of our Salvation." Through Him we enter into the fellowship of the church militant and the church triumphant. So these ancient pieces of communion silver, which we have had the grace to retain, bring to us a symbol of the blessed continuity of fellowship with those who in their day and generation served this church so well and so faithfully.

4. And they are also a symbol of the continuity of self-sacrifice. Indeed they are the embodiment of self-sacrifice. For we are assured that they were the gifts, not of those who had wealth at their command, but of those whose resources were limited. Thus they stand for that great and invariable law of all life, the law of sacrifice. All but two of them at least were given in periods that were full of hardship and struggle. The earliest in date came from the first generation of planters who grappled with the difficult problems of laying the foundations of a new community, and suffered all the privations incident to such an undertaking. The next three came from that period of the early years of the 18th century in which all New England was harassed by the French and Indian War. The colonists of Connecticut did not suffer in person as did those of Massachusetts. And yet out of a common danger grew efforts for a common protection, which drew upon the slender means of all the colonies. The life of the period was one of apprehension and sacrifice.

The bowl given in 1768 and the cup given in 1773 represent the period when the minds of all New England were absorbed in the deepening conflict with the mother country. People were looking forward with dread to that which might be coming, and it might have been natural that every one should husband resources for the possible hardships and privations which the immediate future might bring. Yet out of this period of gathering storm, in consequence of which apprehension was weighing upon many souls, came two of the most precious pieces of our silver.

So they all speak of self-sacrifice on the part of those who donated them and of those who, as the years have come and gone, have been permitted to receive from them the

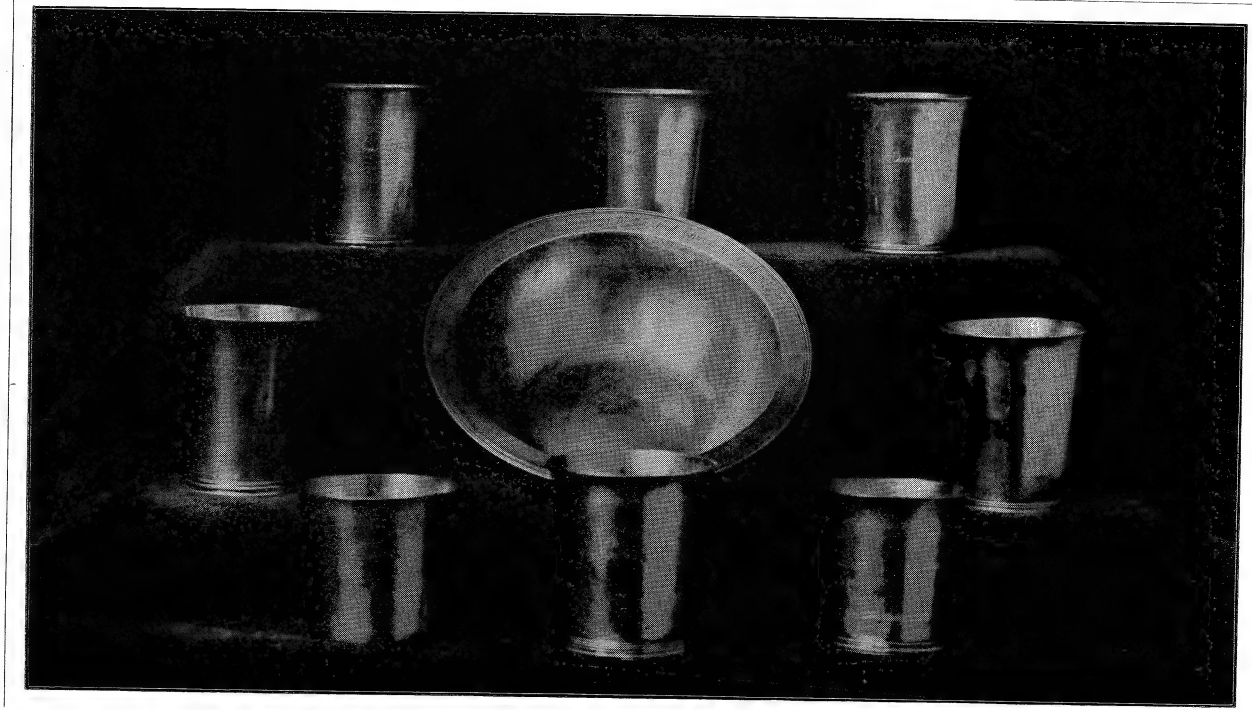
ministrations of the Church to their spiritual life. From these cups our forefathers partook of the sacrament of the blood of Christ. Through participation in the service to which these cups were dedicated they were strengthened for their own service to the Kingdom of God. Through them they were taught the great law of life, which is sacrifice. When later the awful tragedy of civil war burst upon our land the men and women of this church were fitted to play their part in the tragedy by partaking of the communion of the blood of Christ, symbolized in what these cups contained. The sons of this church went forth to that great conflict, consecrated to the cause of liberty and a united country, because they received from these cups the symbol of the sacrifice of their Lord: and thus their own sacrifice was made a high and holy purpose.

And the lesson is taught to us in our time. Nothing of good ever comes without sacrifice. It is that which sanctifies life and makes it effective. A life from which the element of sacrifice is wanting is useless: nay, more, it is a menace to the community which shelters it. A society which is devoid of the spirit of sacrifice is a society which holds in itself the element of its own decay. A nation which does not cultivate and exemplify the spirit of sacrifice is a nation which will work evil in the world and foster the means of its own destruction. A church that cannot train its constituency in the practice of sacrifice is unworthy of its name and disloyal to its mission.

And so these pieces of our communion silver, speaking to us as symbols, may have a strong influence upon our lives. Through them their donors being dead yet speak. As a devoted friend of this church has well said: "Although no longer used in the regular communion services, the consciousness of their belonging to the church gives greater vividness to the doctrine of the Communion of Saints and unites in a mystic bond those who have gone beyond the veil with those who are still in the church militant. Alone these remain of the visible and tangible objects associated with the worship of the forefathers and they cannot fail to give a greater veneration towards the Church of God and His Son Jesus Christ in Guilford." And another, writing a strong protest against allowing the pieces of silver to go out of possession of the church, says: "It seems to me that they have more than a money value, being the goodly inheritance we have received from our fathers to strengthen our love for Christ, the risen Lord, and keep us strong in the faith." These

are good words to come to us from those outside the church who are interested in her welfare. And our action has given general satisfaction to all such.

Retaining these precious relics we shall hand them on to those who succeed us in the spirit of that Christian idealism which believes that they still minister to the life of this church, linking each succeeding generation to all those preceding it. Therefore let us offer David's prayer: "O Lord God of Abraham, Isaac and of Israel, our fathers, keep this forever in the imagination of the thoughts of the heart of Thy people, and prepare their hearts unto Thee."



The cup on the right of the bowl is the Kingsnorth Cup (1668); the one on the left of the bowl is the Ruth Naughty Cup (1773); the three in lower row are the Henry Yatts Cups (1711); the cups in the upper row are those presented by Lydia Fowler and Anna Stone (1825). The bowl was given the church by Deborah Spinning in 1766.

THE HISTORY OF THE ANCIENT COMMUNION SILVER OWNED BY THE FIRST CONGREGATIONAL CHURCH, GUILFORD, CONNECTICUT.

MARY HOADLEY GRISWOLD.

Fifty-seven churches of Connecticut yet retain the ownership of their ancient communion silver but the distinction of owning the oldest piece of communion silver in the state belongs to the First Congregational Church of Guilford, which owns, also, several other pieces of great historical worth. This fact has been emphasized by an offer for the purchase of the nine pieces of old silver recently laid before the church by the New York agent of a wealthy man. The offer was refused by the church by an unanimous vote. It served, however, to arouse the interest of that body in the historical pieces, many of the younger generation having hardly realized the worth of these heirlooms, inherited from their fathers through many generations.

The late Rev. William G. Andrews, D. D., of Guilford, to whose historical research Guilford owes so much, recognized the value of this church silver some years ago, and was the medium through whom it came to the observation of the late George Munson Curtis of Meriden, an authority on silver. To his book, "Early Silver of Connecticut and Its Makers," this article owes much information. The "human interest" of the story, information concerning the various donors, was much of it searched out of the records of Guilford and New Haven by Deacon John W. Norton of Guilford, following the trail blazed by his brother-in-law, the late Professor William Russell Dudley of Leland Stanford University, California, a native of North Guilford, and by Mr. Curtis. Without these data kept by Deacon Norton and supplemented by his own extensive knowledge of early Guilford this article could not have been prepared.

The pieces in this interesting collection of historical church silver number nine, a baptismal basin and eight beakers or cups. These have not been in use since 1907, when an individual communion service was purchased. Let us consider these pieces in the order of age.

The beaker which is the oldest piece of church silver in the state was given to the Guilford church in 1668 by Henry Kingsnorth, one of the original settlers of Guilford in

1639. The height of the beaker is 4¼ in. and it was made by William Rouse of Boston, a contemporary of Captain John Hull, the mint master, coiner of the pine tree shillings. The beaker bears in pounced engraving the initials of the giver, "H. K."; also the mark "W. R." of the maker.

As has been stated, Henry Kingsnorth came from England to Guilford with the Whitfield Company in 1639. He was the 22nd signer of the Plantation Covenant. His home lot was on State street and it is practically certain that the house standing on it today, known as the Grace Starr house, is in its main part, without the lean-to, the house which Henry Kingsnorth built. This and the Whitfield house are the only two houses now standing in Guilford, so far as is known, which were homes of members of the original Whitfield company.

Henry Kingsnorth's life was a sacrifice on the altar of the new world. We are told that he died at the time of the "great sickness" in 1668, one of those epidemics, doubtless, which followed most attempts to inhabit new country before medical science had learned to cope with disease and before the laity had learned the "preparedness" of conserving health. Just such epidemics of disease followed the first settlements by which the western frontier was being pushed ever westward less than a century ago. Henry Kingsnorth had married Mary Stevens in Guilford but left no children. His will, made on the last day of July, 1668, evidently on his death-bed, contains this clause: "I give and bequeath to the church here fifteen pounds to buy any such utensils for the sacrament withal as they shall see cause." Henry Kingsnorth's entire estate was inventoried at "289 pounds, 1 shilling, 4 pence, errors excepted."

In the book above mentioned Mr. Curtis states, "The beakers, caudle-cups and tankards were frequently in domestic use before they were presented to the churches, the offering of devout Christian men and women." This may have been the case with the Henry Kingsnorth beaker as it bears no coin mark. Quoting again from Mr. Curtis, "The silversmith carried little manufactured stock. It was the general practice to take to the smith the coin which it was desired to have fashioned into plate. These coins were melted in a crucible. * * * * This explains the usual practice at that time of valuing a porringer or a tankard, or other plate, by saying that it contained so many Spanish dollars or English coins. Probably most of the early plate was fashioned from Spanish dollars or English coins."

Spanish pieces of eight were common in Guilford not far along in the eighteenth century but in Kingsnorth's time Guilford was as essentially English in pocketbook as in all else. If Kingsnorth's executors had the cup made especially they doubtless sent to the Boston silversmith the sum of 15 pounds sterling as material wherewith to fashion the beaker as well as cash wherewith to pay for the manufacture of the same.

Henry Kingsnorth's communion cup is one of the few visible links which bind the present generation to those pioneers ten generations ago whose daring, determination and labor built Guilford out of raw material and made possible our home town of today.

The beakers next in age are the three given by Henry Yats or Yatts, as the name is varyingly spelled in the inscriptions. One of them is dated 1711. The tale of Henry Yatts is a brief one, little being known about him. He was a shoemaker, without family, who died in Guilford Jan. 16, 1704. He was not rich in this world's goods, his whole estate amounting to only 61 pounds, 14 shillings, 6 pence, or a trifle over three hundred dollars. Yet of this estate Yatts willed 14 pounds, nearly a quarter of the whole estate, "to ye church of Guilford to be paid by my executor out of my estate before any other legacy be paid." John Meigs was the executor and the residuary legatee.

John Dixwell of Boston was the maker of these beakers. It will be noted that Guilford was sending to Boston for all its silversmithing. The reason is not hard to find. Mr. Curtis gives a tabulated biography of Connecticut silversmiths which makes it fairly plain that the craft was not established in this state to any extent at this time. Captain Rene Grignon of later fame, who died in Norwich in 1715, may have been seeking refuge in that town from the Deerfield massacre in the very year when Yatts died. William Ward, father of Billious Ward, was born in 1705 in Guilford, both father and son in later years making it unnecessary to send out of town for silver work. Samuel Parmelee, also, was yet in the future of Guilford. So the executors of the Yatts will sent the order to Boston.

John Dixwell of Boston, silversmith, was the son of John Dixwell of England, one of the judges of Charles I of England, who paid the penalty of attaching his name to the death warrant of that monarch by spending his last years in hiding in New Haven under the assumed name of James

Davids, and who would allow only his initials, "I. D." to be placed upon his tombstone, yet to be seen in the rear of Center Church, New Haven, lest some Loyalist recognize his grave and desecrate it.

The beakers of Henry Yatts all bear his name. Two of them appear worn and much mended, as if with long use. It is probable that these were not in use after the presentation of new cups in 1825, as related later.

From the coin marks on these three beakers we gain an idea of the portion of the bequest actually melted down and of the cost of making the ancient pieces. The three beakers given by Henry Yatts, all bear coin marks varying as follows:

	2£	4s	6d
	2£	1s	
		40s	4d
Total	6£	5s	10d

Of Henry Yatts' bequest of 14 pounds, then, 6 pounds, 5 shillings and 10 pence were actually melted to make the beakers. The balance of the bequest, therefore, 7 pounds, 14 shillings, 2 pence, must have been the expense of manufacture, including probably the cost of transportation to and from Boston.

The silver basin, 9½ inches in diameter, was the gift by will of Mrs. Deborah Spinning who died in Feb. 1766, aged 73 years. Samuel Parmelee of Guilford was now on the scene and he made the basin. He lived from 1737 to 1807 and was a nephew of Ebenezer Parmelee, that worker in wood and metal who built a lasting monument to himself in the first town clock in the United States. Samuel Parmelee's descendants are found in the present membership of the First Congregational Church and sentiment prompted the immediate decision that this piece should not be sold ever. Since 1768 the children of the First Congregational Church have received baptism from this basin and doubtless will continue so to do while the Church continues. The giver, Madam Spinning, was born Deborah Chittenden, daughter of Joseph Chittenden of Guilford. She married, Aug. 2, 1721, John Spinning of Guilford who died the next May, 1722, aged 26 years. A son, John Spinning, was born after his father's death but he lived only 24 years, lacking two days, leaving a will, made as soon as he was 21 years of age, which gave to his mother the life use of his worldly goods.

The Spinning homestead was located on the east side of East River, about opposite the Hooker Dudley homestead, on an old road which ran from Foote's bridge down to the Boston road, before East River bridge was built. Isaac Hotchkiss, father of the late Eber Spinning Hotchkiss of East River, later lived here, he having married a Spinning, cousin of young John Spinning, from whom the property probably passed to them after the death of his mother. The Widow Spinning married again, and became the wife of Mr. Caleb Pitkin of Hartford, where she was living in 1751, according to a deed of that date. And here is one of the unaccountable things which the historian meets. She was born a Chittenden and died a Pitkin, yet the silver basin memorial hands down to the future her name as Deborah Spinning.

Samuel Parmelee of Guilford made also the silver beaker given by Madame Ruth Naughty in 1773 by her will of 1771. She was the widow of David Naughty who came to Guilford from Boston in 1721 and bought of Timothy Baldwin one-half acre with messauge or tenement on the south-east corner of the Green. He was a merchant who died in 1739 leaving no children. His will is filled with provisions for keeping alive his name, it being provided that heirs should adopt the name of David Naughty; yet all his efforts were unavailing for the name was forgotten in the town a century ago — forgotten except as kept alive by the tradition that it was David Naughty who desired to be buried on the Green opposite his home with his head out of the ground so that he could glare at his enemy. So does the evil that we think live after us, to adapt Shakespeare.

David Naughty left to his wife the remains of his business — he had kept a store on the corner — much involved, and three negroes, Phillis, Montrose, and their son Pompey. The widow, by her thrift, industry and business acumen, brought order out of the chaos and when she made her own will was able to state that she had cleared up her husband's debts and it was now possible to carry out his desire that Phillis and Montrose, the old slaves, should be freed. In the interim three more children had been born to them, Moses, Aaron and Candace. It seemed to Madame Naughty, after talking with the slaves, poor judgment to give to the younger generation of blacks a freedom which they knew not how to use, or to turn them adrift in a world with which they were unable to cope. So she gave freedom to the parents, but indentured the children for life. Her bequest of the silver beaker to the First Congregational

Church was accompanied by the indenture of black Moses to the pastor, Rev. Amos Fowler, who was Madame Naughty's next door neighbor on the north, his house site being now covered by the Town Hall.

In this connection an interesting story has recently come from New York state, told by descendents of Rev. Amos Fowler. That reverend gentleman was improvident when it came to planning for the future. His son was ready for college but there was no fund wherewith to send him. Now Moses, the black man, had received a legacy of four pounds from Madame Naughty. To this nest egg he had added, kindly Mr. Fowler having allowed him to go out to work and to keep his wages.

"I got money," said Mose. "I send him to college." And so the indentured man sent the minister's son to college and everybody was happy.

The other colored dependents of Madame Naughty were equally well placed for life. Pompey went to Mr. Ebenezer Dod whose supposed homestead was later the property of Deacon John W. Norton; Aaron found a home across the street in the Black House with the family of Levi Hubbard, the builder of it, and doubtless with them went to New Haven a few years later. Candace was entrusted to Mr. and Mrs. Ebenezer Parmelee in the Hiland-Wildman house, next neighbors on the east, and after their death (for they were aged) to their daughter Ruth, wife of Hooker Bartlett. Many of Madame Naughty's personal belongings and gowns were left to Candace so that she took to her new home a wagon load of belongings.

Three beakers of 1825 are the latest additions to this collection. Strangely enough of the donors of these later pieces far less is known than of the givers of the earlier ones. They were made by Barzillai Benjamin, 1774-1844, a native of Bridgeport but later in business in New Haven. He retired in 1829, his son, Everard Benjamin, being his successor. The business passed eventually to the George H. Ford Co., whose business is being closed out at the present time.

The name of Lydia Fowler appears on two of the 1825 beakers. A woman of that name died in Guilford in 1816, aged 53 years, a daughter of Abraham Fowler and his wife, Elizabeth Bartlett, of the fourth generation. Her estate was distributed in 1818. A theory is that about 1825 the ancient cups, especially those given by Henry Yatts, were becoming too worn for use and that the brothers and sisters who were

Lydia Fowler's heirs were moved to supply the need and at the same time establish a memorial to their sister by the gift of these beakers. One of the sisters of this Lydia Fowler was the mother of the late Joel Tuttle, whose wife was a sister of Miss Sage.

A daughter of the silversmith, Baizillai Benjamin, named Mary, married a Stephen Fowler, but died in a few years, leaving one child which also died when about five years old. It has been found impossible to link the above Stephen Fowler with the Guilford family and thus no connection with the Lydia Fowler beaker can be traced along that family line.

Even less is sure of the identity of Mrs. Anna Stone, whose name is on the third beaker of 1825. This was the name of the wife of Timothy Stone but the only evidence of her identification as the giver is that she was the only Anna Stone living at or near that time. She lived indeed, until 1848. Timothy Stone's homestead was that now occupied by his great grand daughter, Miss Anna M. Stone, It is known, on the other hand, that Timothy Stone was a member of the Baptist Church, and was so ardent a member that he went to Clinton when there was no nearer meeting of that denomination. Nor is Mrs. Anna Stone's name on the list of members of the First Congregational Church. So it is an unsolvable enigma who gave this beaker, although a number of people now living might have asked the question of Mrs. Anna Stone when they were young. Mrs. Stone was a daughter of John Griswold and Mary Bartlett, a grand daughter of Thomas Griswold and Ann Graves and a great grand daughter of Thomas Griswold, who came to Guilford from Wethersfield in 1695.

These words of Mr. Curtis may fittingly close this account of the ancient communion silver of the First Congregational Church of Guilford:

"The early church silver is of very great interest, not only on account of its beauty and quaintness but also because of its association and history. Nothing else brings us into such intimate touch with the life of our forefathers. Generation after generation of the sturdy Connecticut stock have hallowed it by the most religious act of their lives."